THE EUROPEAN HARVEST FIELD

Missionary Letters from Europe

BLESSED ARE YE THAT SOW BESIDE ALL WATERS

Isaiah 32:20.

Published Bi-monthly by the

AMERICAN-EUROPEAN FELLOWSHIP

156 FIFTH AVENUE, NEW YORK, N. Y.

VOLUME XXIV
NUMBER 2

MARCH
1943

A PASSION FOR SOULS*

"Give me a passion for souls, dear Lord;
A passion to save the lost.
O, that Thy love were by all adored
And welcomed at any cost.

"Jesus, I long, I long to be winning
Men who are lost and constantly sinning.
O, may this hour be one of beginning
The story of pardon to tell.

"How shall this passion for souls be mine?
Lord, make Thou the answer clear;
Help me to throw out the old Life Line
To those who are struggling near."

*From the Christmas letter of
Norman and Ruth Browett,
Moody Colportage book distributors in Canada. Kimberly, Ontario, Canada.

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for Christian Oneness and Evangelization

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NORMAN J. SMITH, Managing Editor

March
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GREETINGS FROM HOME

Dear Friends:

We are happy to greet you again, and to assure you that although the world is at war our Mission work continues. It is true that some doors are closed, but the Lord always opens others. Christianity will never die, for Christ is the Light of the World, and in Him we have hope.

Christian Missionaries the world over are kindling the spark of love which will destroy the horrors of war and restore the beauty of peace.

We have completed a reprint of our "Jewish Literature" and also the testimony of Miss Jean Rhode "Dancing Feet and an Aching Heart." These tracts are distributed free, but contributions to defray the cost of printing will be welcomed.

Our Clinic in Palestine (Dr. James Juk and Miss Jane Haley) and Rev. Fred Stettler in Switzerland are in dire need. Please remember them in your prayers as well as with your gifts. Funds can be gotten through to them, and we must not fail them when they need our help the most. Conditions and opportunities to help beggar description!

We ask that you do not let your location or our address in New York City limit the confines of a projected meeting to hear the Missionary tales by Fellowship workers. They are scattered here, there and yonder, and it might be easier than you think to bring a speaker to your church door. I have seen some very beautiful costumes, too. Missionaries who have served the Lord in foreign lands have many interesting tales to tell of their lives and the manner of living abroad, even in times of peace; while the narrative grows in interest with the appeal that the Lord will spare the lives of His children instead of permitting them to be wiped out by "the enemy."

Your continued prayers and fellowship with us are greatly appreciated. May the Lord bless you all.

Florence J. Mitchell

Miss Jean Rhode, our faithful worker in Florida among the Jews suggested the following hymn for this month:

WE ARE MARCHING TO ZION

To leave the world below, March upward with our band,
And step by step we mean to go, And step by step we mean to go,
To Zion's happy land, to Zion's happy land.
The city we shall see, the heav'nly music hear;
Marching to songs of victory, Marching to songs of victory,
Till safely landed there, Till safely landed there.
We're marching on to Zion, Beautiful, beautiful Zion,
We're marching The Army to Zion, That beautiful city of God.

Reentered as second class matter January 28, 1942, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925. Subscription price, 50c per year. Canada and Foreign, 75c.

THE PRAYER FOR TODAY

Blessed Lord: Where the battles rage and the insurging winds sweep, and where innocent are drugged with pain and death, have mercy: whereever men and women fight the good fight—for Thee and for Thy civilization and Thy Word—may Thy covering wings be spread out in protection from the flames of barbarism, the clouds of bestiality, the challenge of everything we know as good and holy.

The idea of placing an original short prayer at the head of the editorial page of the daily newspaper has been adopted by many of the editors throughout America. This is quite the opposite from the practice which we understand is the habit of "the enemy,"—to assert there is no God to pray to.

Weighing the one against the other, is it not natural that we should lay claim to being members of the True Church and wait in simple faith for the fulfillment of the promises of peace in the World; while we would pin on "the enemy " those prophetic titles of "the beast," the "false prophet" and the "anti-Christ"?

Many horrible wars have been fought over the earth's surface, but historians have no conflicts equal to the world-wide struggle of our time nor any equal effort to efface those "children of God"—the Jews. There are promises in the word of God concerning these Jews, and likewise regarding the Gentiles and their "time." Many of these promises the Church has waited centuries to see fulfilled. Man has made such failure of his effort to rule over the peoples of the earth that we probably long most of all for the second coming of the Son of God, bringing with Him from the Throne of Grace a Peace which will cause all wars to cease and replace all evil and ill with the Love and Grace promised through the revelations to and through the prophets, which are surely confirmed by the Son of God Himself to the Disciples. "Watch therefore; for ye know not what hour your Lord doth come."-Matt. 24. 42.

Let us continue to pray that we may have the gift of that Peace and Joy and Love from the Throne of Grace, and that all these present horrible conditions of evil, hatred, jealousy and greed may be wiped out, together with the power to reproduce and inflict them upon the children of God. The powers of prayer are still ours, and we have assurance that God still answers prayer. Brother, Sister, do you believe in prayer? What are you praying for? Let it be the things promised to us in the Word of God.

PART OF OUR MINSTRY TO THE JEWS

Brethren: My heart's desire and prayer to God for Israel is, that they might be saved.—Rom. 10:1.

Dr. Scofield writes of an effort by Israel to work out **under law** a character which God can and will approve, but qualifies that effort from the beginning as futile. Paul says they have "a zeal of God, but not according to knowledge," and asserts that "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." The saddest part of the whole picture is the price that God in Jesus Christ pays for their eternal life entirely in vain, and that they, too, should pay a heavy price for the same thing, and pay in vain, failing meanwhile to receive it, as was intended, as a free gift from God!

The one Eternal God **gives His Son** on the cross—a gift they decline, though all has been frequently foretold in the one Book through which they assert their religion and righteousness are derived. Sad also is it that the children of God miss the mark entirely in retaining the Law of Moses to work out their own salvation. Poor Israel!

They assert that it is through the Law that they attain righteousness, and every one of them intends some day to face God with the assertion that they have paid **His** price for eternal life and hold out their hand to receive it—but in vain! So with every Jew who has "kept the law."

They will find a great surprise coming to them in the discovery that Jesus Christ long ago paid the full price for **Eternal Life** and that they cannot now have that which was offered to them free of all cost exactly as foretold in the one Book by which they set such store! "For **Christ** is the end of the law for righteousness to every one that believeth."—Rom. 10:4. But that, you say, is in the New Testamnt. Yes, it is, and I bring it now to prove that Paul, a Jew, knew the very things which Israel of his day and ever since should have known. He brings up to his time and down to our own time the words of the prophet, written B.C. 698: "I have spread out my hands all day unto a rebellious people, which walked in a way that was not good, after their own thoughts."—Isaiah 65:2.

"Hath God, then, cast away His people? God forbid!"—Romans 11:1.

This we may take for our own encouragement, we who are believers in God and yet Gentiles. Let us then continue or join now in the effort to bring Israel to the Throne of Grace. In the history of Israel a remnant may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7000 "had not bowed the knee to Baal" (1 Kings 19:18). In Isaiah's day there was the "very small remnant" for whose sake God still forebore to destroy the nation (Isaiah 1:9).

There is not space here to quote further from Dr. Scofield's really interesting story of Spiritual Israel coming out of National Israel and finding eternal salvation, but you will find it in the commentary on Romans 10-11 in the Scofield Bible. Of course, you have one. They make fine presents, too.

See this! "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts"—and many other things which you will find in "The Answer of Jehovah to the remnant" in Isaiah Chapter 65.

DESTRUCTION IS NOT ANNIHILATION

To deliver such an one unto Satan for the **destruction** of the flesh, that the Spirit may be saved in the day of the Lord Jesus—1 Cor. 5:5.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men into **destruction** and perdition.—Tim. 6:9.

Who shall be punished with an everlasting **destruction** from the presence of the Lord, and from the glory of His power.—2 Thes. 1:9.

For this we say unto you by the Word of God, that we which are alive and remain unto the coming of the Lord shall not **prevent** them which are asleep.—1 Thes. 4:15.

There are occasions during the private reading of the Scripture when it would be very convenient to know the passage in the original tongue in which the writer presented it to the believers of his day. This is most essential when one studies the epistles of Paul for instruction in present-day living and concerning promises regarding the eternal future and our own existence therein, and finds in the margin a commentator's note conveying an entirely different meaning.

I have quoted above three verses from Epistles written by Paul the Apostle to the Corinthians, to Timothy and to the Thessalonians, in each of which we find the word "destruction." That word when interpreted by an English scholar or explained by our dictionary would convey the **meaning** of termination, extirpation, bringing to naught or annihilation. Such synonyms as these would most certainly convey the assurance that there was no future whatever or that all is over so far as the person or thing referred to is concerned.

But a Greek scholar reading these epistles in their original text—and therefore undoubtedly able to grasp the meaning the writer intended to convey—points to the word which has been three times translated as "destruction" and tells us that it is "not to be understood as meaning extinction."

Dr. C. I. Scofield, in his commentary written to accompany the Scofield Bible, puts his finger on that word "destruction" in 1 Cor. 5:5, and in the margin below we read:—

"Gr. olethros, used elsewhere—1 Thes. 5:3; 2 Thes. 1:9; 1 Tim. 6:9—**never means annihilation.**"

Then in the verse I Thes. 4:15 he substituted the word "precede" for "prevent." This can mean only that the living ones have no priority in standing before Christ at His second coming; that the dead—"all that are in their graves"—shall hear His voice and come forth.—John 5:28-29a. This we understand that the living shall not only not prevent, but shall not even come first into the presence of our Lord.

But it is the reminder of that 29th verse which should concern us more than the improper translation of the Greek word "olethros" or the substitution of **prevent** for **precede.** Dr. Scofield assures us that the English interpretation of John 5:25-29 needs no correction and that John's use of the words of Jesus Christ means what it says: "the resurrection of damnation." To this reading Dr. A. C. Gaebelein and eleven other noted Biblical scholars have evidently agreed, or they would not permit the use of their names as consulting editors in the preface of this wonderful edition of the Scripture.

The Apostle John, then, is telling us that Jesus describes two resurrections, and that "life" will be for those who accept Him a perpetual presence in His heaven; and that "damnation" will mean, not "extermination," but perpetual absence from His presence, with much more which this condemnation will bring on the lost.

It will not, however, mean destruction, or as Dr. Scofield says in his commentary on the word "perish" in John 3:16: "In no New Testament instance does it signify cessation of existence or of consciousness. It is the condition of every non-believer."

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—Col. 3:1-4.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.—I Cor. 2:9.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in him. —II Cor. 5:1, 20-21.

We are being continually offered a choice of two resurrections, one of which we are warned will be a perpetual absence from God's presence, but will in no instance mean "annihilation," nor is there a judgment meaning "to perish."

We follow this reinterpretation of "destruction" by the Hebrew and Greek scholars, with their comment on "Salvation,"—a natural conclusion:

"The Hebrew and Greek words for salvation imply the idea of **deliverance, safety, preservation, healing** and **soundness.** Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as **justification, redemption, grace, propitiation, forgiveness, sanctification** and **glorification.** Salvation is in three tenses: (1) The believer has been saved from the guilt and penalty of sin (Luke 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5, 8; 2 Tim. 1:9) and is safe. (2) The believer is being saved from the habit and domination of sin (Rom. 6:14; Phil. 1:19; 2:12, 13; 2 Thes. 2:13; Rom. 8:2; Gal. 2:19, 20; 2 Cor. 3:18). (3) The believer is to be saved in the sense of entire conformity to Christ (Rom. 13-11; Heb. 10:36; 1 Peter 1:5; 1 John 3:2). Salvation is by grace through faith, is a free gift, and wholly without works (Rom. 3:27, 28; 4:1-8; 6:23; Eph. 2:80). The divine order is: first salvation, then works (Eph. 2:9, 10; Titus 3:5-8)."

There is enough in the above commentary, if properly studied with your Bible, to make a sinner hungry for salvation, and also to make a saint hungry for a copy of the Scofield Bible with which to study the Word of God after the wisdom of the Hebrew and Greek scholars.

THE NEWS FROM JAFFA AND TEL AVIV

Tel Aviv, Palestine, Jan. 8, 1943.
Received in New York Feb. 8.

Dear Brother Smith:—

My conscience has been pricked twice this week for not writing to you and all of those faithful ones in America who are remembering me in prayer. The first was when **The European Harvest Field** for July of last year came, and again yesterday when a letter came with Christmas greetings, all faded into the paper and most of the words washed off because it evidently had been through a sea bath.

Our friends always write of the spiritual blessings received from **The Harvest Field.** Mrs. Lessing always wrote so well of the little magazine. Both she and Dr. Lessing enjoyed it very much, especially for the spiritual food which it contained. She was called home last summer through an automobile accident.

Last term the two head masters of Tabeetha Mission School in Jaffa were ill. I came in to help them for three months. Now they are better in health and are able to carry on by themselves. And then I had to go and get ill myself. At Christmas time I went to a Jewish Mission doctor at Tiberias to have an examination. With the fleuroscope he found that I had a slightly enlarged heart. His advice was absolute rest for a few weeks, and then to resume work, but not so hard as before.

There seems to be a wide open door for home visitation and some work with Bible classes in my own home and other homes also, and I really love this kind of work most. The World's Evangelical Alliance universal week of prayer was held here last week. Just in Jaffa and in Tel Aviv there seemed to be a great blessing through this meeting for prayer. God answers prayer!

Three months ago a Hebrew Christian lady borrowed a Bible in English. She brought it back last Sunday. It has marks of having been much used. Her friends met in her home and they had great times discussing the Word with her. She is an earnest witness to the saving and keeping power of the Lord Jesus Christ. This friend wants me to visit some of the colonies with her this summer where her relatives are working.

I went to visit a family after church on Sunday. They are not able to work for they are ill and are refugees. I invited them to dinner with me, for they had nothing at home. A Missionary who speaks eight languages and has been here forty years came to dinner also. Those three had such a marvelous time speaking of the Lord Jsus Christ in their own language, which is French. I could follow them and knew what they were saying was being enjoyed by them all. They all left me and seemed so happy together. Now this makes another friend for them.

Mr. Smith, you as well as many of our friends in America, will understand what I mean when I say it is remarkable how far a dinner will stretch when it is used for His glory. I have learned very much since I came to Palestine. You know this is a very good country in which to learn Bible truths.

On Sunday it is good to see our own American nurses and soldiers in church. I like to see them wherever they are. At Christmas time I spent the day with an American family in Acre. It is a small village on Haifa Bay and is like a fort. Napoleon could not conquer it.

On New Year's Eve I attended a watch night service at the Church of Scotland Soldiers' Club. A Jewish family came for New Year's dinner, as well as two Australian soldiers. A new Bible class for Jews in Tel Aviv has been opened for me to teach, as well as a Bible class for Arabs in a village. Best Christian greetings to all. Looking for a better year this year than ever before. Yours in Him.

Jane Haley.

AMONG RUSSIAN COLONIES IN ARGENTINE

Buenos Aires, Argentine,
February 4, 1943.

Dear Miss Mitchell:—

Your Christmas letter and enclosed check were received when I returned from my visit to Mendoza. Thank you very much for this help, for your prayers and good wishes. The Lord gave us another opportunity to visit Russian colonies in the Province Mendoza. We spent there three weeks holding meetings. There was also a wedding service and some other special services which had a very good attendance and the Lord blessed abundantly. When we came back home I found calls asking me to visit other places. There was also much work waiting in our own center.

The Lord willing, next month we intend to have our annual conference. The Lord blessed our work richly last year. We had special and different meetings in Buenos Aires, our main center, such as with young people's programs, edifying union conferences, Gospel singing services, baptismal services, etc. All these services were very well attended. We also were able to visit and hold meetings in different places elsewhere in Argentina and in other countries here.

In Buenos Aires alone 35 souls were added to our church last year, some by baptism and some by letters. Twenty-one souls altogether were baptized in other places. Some souls joined the church in provinces by baptism, by letters or those who were backsliders. Some gave themselves to Christ but did not join the church by baptism as yet. The field is very wide and needy here. We are always so thankful to God and to our friends for the opportunities we have here to testify to our Russian and other Slavic people while in other parts of the world it seems almost impossible at this time to preach the Gospel of salvation. The Lord was surely very merciful to us when He brought us here from Europe just in time.

We have no news whatever from our daughter and her husband in Carpathian Russia, Hungary. The Lord alone knows how they are and how all the work is going on there. We pray and wait for the time when the Lord once more will give peace to those people there and another opportunity for His Gospel to be preached.

We wish to express our most hearty thanks to all our friends for the prayers and financial help. May the Lord bless you all richly. Very sincerely yours in His glad service.

Mr. and Mrs. John Kovalchuk.

OPPORTUNITIES TO HEAR TESTIMONY

The regular lines of steamer traffic between Europe and America are very much disarranged and infrequent at present. I would rather trust in the Lord and have faith in His protecting care than look to the foreign mails for information as to conditions among our Missionaries. Our prayers are ascending direct to the Lord after this manner: Oh Lord, protect and provide for our workers in Thy vineyard, and make possible their continued service for Thee. Enable us to sustain these and other toilers in the needy Mission fields and bless our every effort to interest new praying and contributing friends to share with us in sowing the Gospel seed and winning souls for Thy Kingdom. Bring peace in place of war, health and strength in place of famine, persecution and disease, and enable the free circulation of Thy Word and the spread of the Gospel in such a manner that souls shall be continually born into the Kingdom. We thank Thee for Thy grace, mercy and peace and look for the return of our Lord and Saviour to rule over us according to the promises in Thy holy Word. Amen.

If you wish to hear the testimony of Missionaries not long out of the battle fields of Europe, we shall be glad to supply speakers who will have most interesting stories out of Albania and other countries which we have until lately regarded as most fascinating. If "the enemy" had his way, there would be no more testimony, no more witnessing to the power of God, and no more Missionaries for the present or future; but, we thank God "the enemy" is not in full control at present and cannot prevent the spreading of the story of how the Word has been and will be spread even in countries where we would not like to live at present. We ask you to arrange for one of these meetings, and then you will have something very definite and to the point to pray for. Just a postal card to the American-European Fellowship, 156 Fifth Avenue, New York City, will set arrangements in motion. It may be possible to bring some pictures to enlarge the theme.

A WALLED-IN CITY?

That Jewish Tradition May Not Be Broken

Hebrew Tract No. 1

The single wire, suspended between the two poles, as shown above, is counted as a wall. Orthodox Jews claim they may carry certain things on the Sabbath inside these walls. In Eastern Europe one may see the most orthodox, fanatically pious, Chassid type of Jew carrying such things as a watch, a handkerchief, his keys or a prayer book on the Sabbath day as he goes to the Synagogue. But why, when such things are strictly forbidden in the Jewish tradition? The answer is to be found at the outskirts of the city. When the place is encircled by walls, Jewish tradition allows the carrying of these things on the streets on the Sabbath day. The walls make the town or city one big house, and so Jewish tradition says what is permitted to be carried in the home may also be carried anywhere within these walls.

But where are the walls? One never sees any walls about the city. Oh, but the walls are not of brick or stone, but of wire. And where are the wire walls or fences? Ah, but there are none. Just a single strand of hay wire is strung up at the outskirts of the town. But when you come to the edge of the town, you find no wire,—except across the highways. Where there are houses the wire is not required. If you see a dozen or more houses outside the "city walls," or if the wire is strung across the middle of the street and there are houses beyond, it is because the Goyeem or Gentiles live out there. Should any wire break, messengers from the Synagogue spread the alarm, and then boys under 13 (not of age) do the carrying,—that the Jewish tradition regarding the carrying of articles on the Sabbath may not be broken.

God says: "Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death."—Exodus 35:2.

God says: "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."—Exodus 20:10.

And if you are not convicted of sin by the foregoing verses:

God says: "And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof." This is the burnt offering of every sabbath.—Numbers 27:9, 10.

All the verses given in this leaflet were taken from copies of the Original Hebrew Old Testament.

To share in Distribution or Provision of these tracts, write to our Jewish Literature Department.

AMONG THE CZECH PEOPLE IN MINNESOTA

Dear Ones in the Lord:

Thanking you for the prayerful interest in the work among the Czech settlers here, I would like to give you a glimpse of the situation as it develops. I never was so glad that Easter is coming as late as this time, and for a curious reason, too. Being familiar with both people and conditions after so many years of labor in C.-Z. I was expecting that our efforts to spread the Gospel here would be misunderstood, misconstrued and misapplied, yet, I will admit, some of the matters turning up have me almost stumped.

One would expect the results of the Gospel effort to be forthcoming in the usual Gospel way and order; but the ignorant people take the matters from merely an observance of the form and ceremony, but not the personally spiritual religious standpoint, and thus things turn out in a reverse way. That we had to undertake funerals of unbelievers did not surprise me, and we did it for the sake of the living ones. But to be asked to serve the Lord's Supper just as a formality, even to forgive the sins at the occasion—or to be asked to baptize a smoking, dancing, cardplaying, painted-up high school graduate, who never had any religious training nor has the first idea of God! Yet the people think it a great step forward, not realizing the unreasonableness of such a demand. From what they have seen heretofore, they believe all they need to do is to pay the price and get all done that the religion has to offer. They will be offended at a refusal and may turn to one of the hirelings to get what they want. Therefore, one can see why we are facing the necessity of bringing them as much light as possible, before Easter.

One is a great grandmother of 88, and asked for the Lord's supper in view of the short time she may have to live yet. She did not say so, but in her church they declare the forgiveness of sins as a preliminary to the Lord's supper, which seals the forgiveness. She was raised in that church, which claims to be evangelical. She has her Bible, which was but a bunch of loose leaves, before we rearranged it. Children evidently played with it, but not instructed thereby. The oldest daughter, herself a grandmother, regrets not to have had any religious training, nor has she given any to her children, nor do they give any to theirs.

To have a form of religiosity, the children were baptized just where it was convenient, except the youngest grand-daughter, now starting in the society, not missing any dance, the "Lenten season" notwithstanding. What a prospect for baptism, without the least idea of God's Holiness and Justice. She was only once at our place, for a singing practice; otherwise "has no time", as the social functions take all her attention and heart. She has not far to come and is a stumbling block to others who might come but for her example.

In spite of this perplexing situation, there is a ray of hope in it all. Our devoted efforts seem to have influence on her mother, who thinks that by the baptism she would in a way undo some of the neglect of the past. I trust to be able to make it plain to her, that the baptism has to wait till a more reasonable foundation be laid, but what about the grandmother? In her age and senility will she be yet able to grasp the message of the Gospel? She agrees with all that is said so long as one talks to her, but the next moment she drifts back to her old memories and old way of looking at the matter, as she was brought up. It is a challenge for real prayer as well as other situations we have to face. It cannot be solved by a chance visit. It takes some effort to get the people to have confidence, before they will listen at all. Therefore we need your prayer and a faithful standing by, so we can continue in the effort for final results.

CHARLES LUKESH

THE BAN HAS BEEN LIFTED !

Good news has just received from the American Express Company. For the past few months we have only been allowed to send FRED STETTLER $50 a month. We are now able to send up to $300. We are thankful for this and praise the Lord. Please continue your prayers for our dear Brother and his family in Switzerland. Funds are getting low in their account, and we pray that the funds will continue to flow in for them.

The Clinic in Palestine, Dr. Juk and Miss Haley all need funds, too. Please remember them in your prayers as well as with your gifts.

Charles Lukesh writes: "It is kind of the friends to buy "Greasy". We appreciate their distribution of these books. Is any help coming in for our WORK?"

Mr. and Mrs. Lukesh deserve and need our help, dear friends. Please don't let us fail them. Send your gift to the office and I will be glad to forward it.

ORTHODOX JEWS EN MASSE!

This picture may have been snapped when President Mazarek died, or when the Chief Rabbi of Europe passed away—probably the former,—but no one seems to be sure of the date and place.

DANCING FEET AND AN ACHING HEART

Jean Rhode's Testimony: Life Story of A True Child of God

MISS JEAN RHODE

When I was a little girl I attended Sunday School regularly. At the age of fourteen I attended special classes in the Bible and Catechism, for confirmation. After confirmation I joined the church and was a regular attendant for some time. Just why this early teaching did not make and keep me a good Christian girl may be explained by the fact that the teaching never reached my heart. I had acquired mere head knowledge. God says, "With the heart man believeth unto righteousness."

Shortly after this a girl friend came into my life in an intimate way. She belonged to a church of the same denomination, a church with an active group of fine people. One of their activities was a dramatic club. I frequently went with my friend to this church, and when asked to join the club readily did so. I was soon engaged with studying and reheasing my parts. These amateur plays were then presented in the church basement for the entertainment of the congregation.

During the performance of one of these plays, I made a particular impression upon the audience by my acting, for which I was duly praised by the audience as well as by the pastor. I do not remember whether I had seriously entertained the thought of going into the theatrical profession before this, but now the desire possessed me to enter this field. Soon my opportunity came, through a newspaper advertisement. It read something like this:—

"Singers wanted for a Light Opera Company at the Adelphi Theatre."

This theatre being one of Philadelphia's best, gave me confidence in the advertisement. I promptly presented myself at the designated time on the stage of the playhouse, where I found about two hundred others, being received and tried by the producers and promoters of the proposed play. After some hesitation and perplexity of thought as to what chance I might have in all that crowd, I finally went forward to have my voice tested.

Not having much of a singing voice, I doubted my success in gaining entrance into this field. After the test, I was told, the same as the others, "We shall let you hear from us." I soon learned, however, that we had been observed as to our appearance, and carriage, and that the singing voice was regarded as a minor detail.

Youth and appearance opened the doors of the profession to me, for a day or so after my try-out I received notice to report for rehearsals. I was one of twenty chosen out of more than two hundred girls and women, and as I could not sing, I was made a dancer. Being very fond of dancing, I made good. This was the beginning of my ten-year career as a professional dancer. The footlights fascinated me. There is something about theatricals which allures youth; it may be the opportunity for self-expression. Yes, *self* was having its way, and youth its fling.

Though the work appealed and the footlights dazzled, the life made quite a different impression upon me. I did not approve of some of the things I saw and heard when I first entered this life. A few "old timers," girls who had become hardened by their experiences, were engaged for this play also. Some of their actions were disgusting, and their language was anything but elevating, especially after they had been out to some road house tea dance or perhaps to a dinner with one of the ever numerous stage door "Johnnies." They would come into the dressing rooms with their blase manners and sophisticated airs, sometimes quite intoxicated, to ridicule "greenhorns."

When I first looked upon these worldlings, with their harsh speech, vulgar talk, profanity and drunkenness, and was made aware of what the world and sin had brought to them, I thought in my heart:—"I certainly hope that I shall never be like that! I shall keep aloof; I do not have to mingle with that kind."

The Usual Hardening Process.

Many things offended me, and I did keep myself aloof for a while, but a hardening process was taking place. For the sake of sociability and because of the lure of the world, I soon took one little step in the wrong direction. This is not difficult for the unregenerate. It was only a tea-dance, you know, in one of the nice hotels; or was it at one of the attractive road houses out in the country? The next little step in the wrong direction was easier, for it takes but the first step and the rest follows naturally. This step was a cocktail. Such innocent-looking drinks, and they were in such pretty colors—pink, yellow, green and rose—and served in dainty little glasses. After a while these liqueurs became just an appetizer before a bite to eat. Next, the appetite thus created produced a desire for stronger drinks. Beer, wine and highballs now became a regular habit with me, and before finishing my theatrical career I was drinking my whiskey straight. The cigarette habit had a strong hold on me also.

Coarse, Vulgar and Sophisticated

After a few years of this theatrical life, I became quite as coarse and vulgar and just as sophisticated as those whom I at first loathed. My conversation grew to be no different from what theirs had been, and I was no longer a "greenhorn," but a full-fledged chorus girl and dancer. For some years I was fortunate in securing first-class engagements, and came back to Philadelphia with such plays as "The George M. Cohan Revue" at the Forest Theatre, "See You Later" at the Lyric Theatre, "Oh, Lady, Lady" at the Lyric and at the Chestnut Street Opera House, and many others.

Broadway I was getting acquainted with, too, through such plays as "Oh, What a Little Whopper," which played at Thirty-ninth and Broadway for about eight months. But the time finally came when, because of plays which did not succeed after months of rehearsing without salary, I was compelled to take 2nd class engagements which traveled over the United States making one - night stands. While in the South with one of these lower rated plays I became particularly unhappy with myself and lot in general. I had sunk so low by this time that it was only natural to drown my unhappiness in drink. For a period of five weeks or so during this engagement I was hardly sober. My professional career was now soon to end.

Many times I thought:—"Where will this lead me?" The desire for a better life was in my heart, but how could I extricate myself from such a snare? How subtle it all is! What a cunning foe we have in Satan! One little step in the wrong direction and ere long our fall is complete. Our lives in the round of this world's wicked pleasures are just like the life of a little bird about which I read recently. It was seen circling around and around an object lying in the grass. With each gyration the circle became smaller, and at last, with a weak little chirp, it fell helpless into an open mouth, the jaws of a snake which had charmed the poor bird but to devour it.

Only One Way To Escape

Satan is the snake in the grass, the charmer who lures us by all the vain things of this world—by the lust of the flesh, by the lure of the eye or the pride of life. Man in such a state is as helpless as the little bird. He cannot break the charm except in one way—through his will to accept the Saviour, the Deliverer, the great Emancipator, Jesus Christ, Who can and will deliver all who come to Him. How patiently He waits and longs to deliver us! How long He waited for me to come to Him so that He could free me! "Him that cometh to Me I will in no wise cast out," (John 6:37) "If the Son therefore shall make you free, ye shall be free indeed." (John 7:3)

It was at this time that I again spent several weeks of vacation at my home in Philadelphia, where I found that my sister, who had been following in my footsteps with a view to becoming an

a delegate, and there she had found her Saviour. Her testimony, together with that of her friends, deeply impressed me.

The Holy Spirit convicted me of sin, of righteousness and judgment. He convinced me that my desire for a better and happier life could only be found in Jesus. I went to my knees in penitence and cried out to God to show me the way to salvation. God always hears the cry of the penitent heart and "He led me forth by the right way." (Jno. 14:6)

Really Found Her Saviour

Soon my step-mother invited me to an evangelistic meeting in the Locust Theatre, and there for the first time the message of the living Christ reached my heart! When the invitation was given, I was ready and anxious to accept Him as my personal Saviour. At last I found the happiness which I had sought in vain all those wasted years. This is the life which satisfies; it comes from being at peace with God. It is a happiness and a peace which the world cannot give, no matter how or where we may seek for it. Christ is our only peace, and in His presence there is fullness of joy. It comes from within, but only when Christ has full possession of the heart, and never from outward circumstances or environment.

Prior to my acceptance of Jesus Christ as my Saviour *and Lord*, my trunks had been packed for return to New York City in my profession. It seemed to me that I could testify to others in the theatrical field about the wonderful Grace of God, but it was not His plan for my life. The thought came so strongly:—"You have spent ten years in theatricals! Is that not enough?" It was the Holy Spirit speaking, though I knew it not at the time.

Hard to Quit the Cigarette

Again a girl friend was sent into my life. She invited me to a Bible class, where I learned more about my Saviour and His great love for mankind. I was so addicted to smoking, however, that I could hardly wait until the class was dismissed to get my cigarette. I knew that this habit was inconsistent, so I cried unto the Lord to deliver me, and He gave me complete victory.

Through the friends I made while attending this Bible class, I met a young woman who was a teacher at the Bible Institute of Pennsylvania. She attracted me by her hospitality, and later invited me to the school where she taught. I gladly went, and enjoyed the fellowship of young, kindred beings so much that I decided to become a student there. Thus the Lord guided me.

By the end of my years at this Bible School a marvelous transformation had taken place. The founder of the School knew it well, for on graduation day he said: "Isn't this a fine looking crowd of young ladies! How different from the group which entered here some years before!" I do want to give thanks to Christ for His wonderful works to the children of men, including even me.

In my second year at school, I had the privilege of attending a Victorious Life Conference at Keswick, N. J., where because I longed to serve my Lord, my heart was touched by the appalling need in Poland. After much prayer concerning the matter, I found that it was God's call for me to that field. I am about to go forth.*

A Later Testimony

And now in conclusion, I wish briefly to testify to God's faithfulness and power in keeping, guiding and transforming my life. Old things have passed away, and all things have become new. (II Cor. 5:17)

A personal ministry of five years in Poland has become history. My heart is full of praise to God for the privilege of teaching in that benighted land, His way of salvation through the shed blood of His beloved Son on Calvary's Cross for the remission of sin. Boys, girls, young people and adults heard it before the awful tragedy of war closed the door to them and us. Many of them are in eternity now, having determined their eternal destiny by their reception or rejection of Jesus Christ as their Lord and Saviour. "For as many as received Him."

The terrific price of that service was gladly paid by my co-worker, Miss Grace E. Mott, who was brutally murdered there while in the midst of a blessed and sacrificial labor of love. My recovery from the cruel shock is not yet complete, but is gladly suffered for Jesus' sake.

While seeking restoration to health in the more temperate climate of Florida, I realize a new ministry to Israel is developing on which God's blessing is resting. The time to warn His people to flee from the wrath to come is short. We desire to reach as many as possible speedily. "God is not willing that any should perish." The Gospel is still the power of God unto salvation to every one that believeth: to the Jew first, and also to the Gentile. (Romans 1:16)

*Written in November, 1928.

Second edition now ready for free distribution

Perhaps the reader has already made the same wise choice which Jean Rhode made, in accepting Christ as her personal Saviour. If not, let us remember the words of the Apostle Paul, . . . "now is the accepted time; behold, now is the day of salvation." (II Cor. 6.2)

God's people are invited to help us by their prayers and gifts.

actress, was quite changed. She had attended a Victorious Life Conference as

ISRAEL WOULD NONE OF ME

PSALM 81:11

The white mass showing on the grave within the iron railing is composed of slips of paper containing prayer requests, and the disciples of the deceased Rabbi expect him to see to it that their prayers are answered.

About 3,860 years ago God chose a man who was 75 years old and began a new people, whom we know as the Israelites and to them He says in His Holy Word in the **fifth book of Moses, Chapter 7, verse 6,** "thou art an Holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." And in **Chapter 32, verse 10,** God says He kept Israel as the apple of His eye.

In the third book of Moses, Chapter 25, verse 23, we read: "The Land shall not be sold forever: for the land is Mine." And in the **second book of Moses, Chapter 6, verse 8,** "I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord."

And in the **third book of Moses, Chapter 25, verse 42,** "They are My servants, which I brought forth out of the land of Egypt, they shall not be sold as bondsmen."

So the land of Palestine belongs to God —and the people of Israel belong to God. In Jeremiah we read God's promise to keep Israel forever. We read in **chapter 31, verse 37:**

"Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Any one who wants to have Israel removed from the face of the earth has to do one of these things, and God will take Israel off the face of the earth, but one can take an aeroplane and fly all about this world, yet cannot find anything that holds up this earth and so Israel will remain forever.

Why is Israel not in her land today and why are they as slaves in parts of Europe today? We find our answer in the fifth book of Moses, 28th Chapter. In the first 14 verses, God promises blessings if they shall hearken diligently unto the voice of the Lord their God to observe and to do all His commandments. **In verses 15-68 God promises curses** if they wilt not hearken unto the voice of their God to observe and to do all His commandments. As we look about us and see Israel in curses, one must conclude that Israel is not doing what God has commanded in His Word. In **Hosea, Chapter 14, verse 9,** we read, "For the ways of the Lord are Right." And in **Chapter 13, verse 9,** of the same book we read, "O Israel, thou hast destroyed thyself; but in Me is thine help." In the same book of Hosea, **Chapter 4, verse 6,** we read, "My people are destroyed for lack of knowledge: because thou has rejected knowledge: I will also reject thee, that thou shalt be no priest to Me: Seeing thou hast forsaken the law of thy God, I will also forget thy children."

And in **Jeremiah, Chapter 2, verse 13,** we read, "For My people have committed two evils they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

In Micah 6:2, "Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: or the Lord hath a controversy with His people, and He will plead with Israel."

In Psalms 81 beginning with the 10th verse:

"I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

But My people would not hearken to My voice; and Israel would none of Me.

So I gave them up unto their own hearts' lust; and they walked in their own counsels.

Oh, that My people had hearkened unto Me, and Israel had walked in My ways!

I should soon have subdued their enemies, and turned My hand against their adversaries."

It was God's purpose to work through the Jewish nation to bring blessings to other nations. Later, God chose only one tribe of Israel to bring blessings to the other tribes. And since the time Israel has rejected their Messiah, God is bringing the blessings to individuals through one individual and that individual is the promised Messiah who is the Creator of all things—and is the Saviour. Rejected by Israel, **the stone which the builders refused is become the head stone of the corner. Psalms 118:22.**

Israel as a nation will yet possess the land promised to them and will enjoy one thousand years of peace. But for the present time we are in the dispensaion of Grace. And any individual may acknowledge his sins to God and accept the Mes-